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Preserving our ROOHAANI WELLNESS

One of the major challenges facing Muslims today is the ability to maintain an Islamic identity and spiritual well-being in an environment given to merry-making, frivolity, and amusement. This challenge becomes even greater during festive seasons, such as the period that has just passed. It is inevitable that we Muslims find ourselves sucked into this vortex of amusement and entertainment. This is almost like a whirlwind that spins through our environment, snapping up all who happen to be in its path. In such a harsh spiritual environment, we run the risk of serious damage to our iemaan.

ISLAM PERMITS ENJOYMENT

Islam allows a certain degree of play, amusement, and celebration. Rasoolullah ﷺ joked with his wives and the Sahaaba; he laughed (without noise) at their humour; he allowed Hazrat Ayesha (radhiyallahu anhaa) to watch (from behind a screen) a group of Abyssinians display their skills in spear-fighting; he raced with his wives; he expressed emotions of joy when the occasion demanded, such as his joyous outburst when Hazrat Ja'far (radhiyallahu anhu) returned from Abyssinia, he spurred on one team that was challenging another in archery. So within limits our Shariah permits enjoyment and celebration. The problem is that in the festivities of the West there are no holds barred. These merry-makers know

no limits, since these poor individuals have no guidance nor any guides in life. Their celebration is a carefree, futile indulgence punctuated by wine, music, dancing, and fornication.

ADVICE OF HAZRAT MASEEHUL-UMMAT

To remain steadfast on Deen is one of the greater challenges we Muslims face. Hazrat Moulana Maseehullah (rahmatullahi alayhi), arguably the Imam of Tasowwuf of this century, gave some precious advice on how to combat the fitnah and evil around us. In keeping with his genius, the great Imam says that no Muslim should be awed and overwhelmed by the environment or the society he lives in. Instead of being affected by the environs, the Mu'min (Believer) himself should influence the environment. We as Muslims, through our deeds, should effect change in our surroundings. Indeed, Hazrat advocates the positive approach that a Mu'min should adopt. In support of his advice, Hazrat quotes the following verse from the Quran-e-Kareem:

O Believers! Discipline yourselves! Those who are gone astray cannot harm you when you have attained guidance. (Surah Maa-ida)

The Shaikh emphasises the importance of self-discipline and moral rectitude as a safeguard against surrounding evils, and a means of asserting one's morality in an im-

moral atmosphere. This requires much effort and dedication. We offer some rules from the Holy Quran and Hadith on Nabi Muhammad in this regard. Insha Allah, with commitment and sincerity from our side, practicing on these rules will ensure our spiritual well-being amidst all the fitnah and wrong-doing.

RULE 1

Associate with pious company. The Quran-e-Kareem states: **O Believers! Fear Allah and be with the truthful ones.** (Surah Taubah).

The hadith of Rasoolullah ﷺ states:

'Solitude is better than an evil companion, and a Saalih (pious) companion is better than solitude.'

Rather than being alone or in evil company, seek out a pious person or persons, and associate with them. Joining the company of such people, will safeguard one's iemaan amidst the mayhem of kufr.

RULE 2:

Our Rasool ﷺ said: **'Cling fast to the Muslim jamaat and their Imam.'** It was said: "O Messenger

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Questions and Answers

Q: Why does the Saudi Quran have different names for Surahs?

A: Many Surahs of The Holy Quran have more than one name. For example, Surah Muhammad is also known as Surah Qitaal; Surah Taubah is called Surah Baraat; Surah Dahr is also named Surah Insaan, and so forth. That is why you will find some Qurans have different names for the Surahs. This is correct and in order.

Q: Which accounts can one pay with interest money? Is one allowed to give one's own children interest money in times of difficulty?

A: One may use interest money to pay income tax, property rates, and traffic fines. Alternately, interest money may be given to people who can take zakaat. However, one may not give interest money to one's children.

Q: What must I do with beneficiary money left in my name by deceased father?

A: If you were made a beneficiary by your father of a provident or pension fund then such money does not form part of the estate, hence you are entitled to that money. A provident or pension fund payout is merely a gift or grant from the company your father worked for. This money remains the possession of the company until the day of payout, so it will go to whoever they feel is entitled to it. However, if the money was already paid out to your father during his lifetime, then it forms part of his estate and must be shared among all heirs even if he had bequeathed that money to you. In that case you may not keep the whole sum to yourself.

Q: I bought a leather jacket and only saw later the tag had words 'pig nappa'. Can we wear this jacket or is it not permissible?

A: Pig nappa means pig leather or pig skin. Islam prohibits

the use of any part of the pig in any way whatsoever. This item may not be worn or sold by Muslims

Q: Can one put on khuffs while in the state of wuzu, or only after one just made wuzu? Can I wear socks under khuffs? Is there a special dua or niyyat?

A: 1) The khuffayn (khuffs) may be worn immediately after wudhu or even some time later, provided one still has wudhu when wearing them. The condition is that when putting on the khuffayn one should be in the state of wudhu. For example, if one made wudhu at 12 pm and only wore the khuffayn after offering Thuhr prayers, this will be valid as long as the wudhu had not broken.

2) It is permissible to wear normal socks under the leather socks.

3) There is no special dua or niyyat to be read when wearing the khuffayn or when making masah on them.

Q: For how long can I wear khuffs? Can I sleep in it and still make masah?

A: For one at home (muqem) the khuffayn may be worn for 24 hours, whilst a musafir may wear them for 3 days. One may sleep in the khuffayn and still make masah, provided the khuffayn were put on in a state of wudhu.

Q: Chicken was purchased from a reliable Muslim. The parcel was delivered by a non-Muslim employee. Does this render the meat haraam?

A: As long as you feel certain and satisfied that the chicken delivered by the non-Muslim is the same that you bought from the Muslim, it will be perfectly halaal.

Q: Is it permissible for a girl in hijab to enter the 'matriculant of the year' competition? For this she has to submit her photograph.

A: It is not permissible for a girl, whether in hijab or not,

to enter such a competition. There are two reasons for prohibition. One is the photograph, the other is a female coming into such limelight.

Q: If one is in need of a farz ghusl, does the malaikah stay away or not enter the house until you have taken a ghusl?

A: Yes, indeed, Angels do not enter homes wherein there is a junub (one in the state of janaabat or ritual impurity).

Q: Can one go to a kinesiologist for muscle testing, etc.

A: A kinesiologist is one who has studied the anatomy, physiology and muscle movement of the human body. This is a totally lawful occupation. However, as in other fields of medicine and treatment, females should be treated by a female kinesiologist, and males by a male.

Q: Is it permissible to carry crystals to absorb negative energy?

A: Crystal healing is an alternate form of healing to strengthen the body and mind. In the process, crystals are used. The belief is that crystals are able to direct the flow of energy in certain parts of the human body thus bringing about a balance in these energies. It is also said that crystals can ward off or remove negative energy, which is the energy that causes illness. Though there is nothing wrong in the crystal itself, the wrong is to believe in unseen energy that comes from a source other than Allah. Furthermore, crystal healers also use the Reiki technique for healing, which is another process that borders on the occult. *It is not permissible for Muslims to resort to crystal healing or Reiki.*

Q: Is it permissible to attend a matric ball if one does not drink or dance?

A: Just being present in such a gathering is haraam. ۞

Q & A: Your emails answered

Q: I would like to know the following: We have been ordered to cover utensils and food-stuff at night. What is the ruling regarding food/pots that have been left open overnight forgetfully? (1) If it is something which can be washed then will merely washing it suffice e.g. sliced fruit, meat, cinnamon sticks etc? (2) If it is something which the top layer can be removed e.g. cheese, cake etc? (3) If it is something that cannot be washed nor can a layer be removed like soup, bread, liquids etc, what will the ruling be? Should it be given away to the poor, should it be disposed, or can it be given to animals?

A: The command to cover utensils that appears in hadith is based on two dangers: one is the possibility of shaytaan and jinn entering that utensil and affecting its contents. The result of this is loss of barakat, loss of benefit in the food, and possibility of illness caused from eating the contents. The other danger is that once a year disease spreads through the lands and affects food or utensils that are uncovered. A hadith to this effect has been mentioned by Shaikh Hafiz bin Hajar in his commentary on Bukhari Shareef. Hence if a disease or virus happened to spread on the night utensils were left open, eating from them could cause illness. However, it does not mean that one should discard foodstuffs that were left open. If one feels unwilling or unable to consume such food, while being able to afford other foods, then give it to the poor. Items that could be washed should be washed and eaten. Before eating food that was left uncovered, recite *Bismillah wa ala barakatillah*, as well as the following dua:

BISMILLAHII-LATHEE LAA
YADURRU MA'ASMIHI
SHAY'OEN FIL ARDHI WA

LAA FIS-SAMAAI WA HU-
WAS-SAMEE'UL ALEEM.

Trans: In the Name of Allah with Whose Name nothing in the heavens and earth can cause harm. And He is the All-Seeing, the All-Knowing.

This will protect one from harm. There is no need to remove top layers of food. In any case, that will not change the status since the hadith implies that the effect of shaytaan penetrates right into the food or utensil. It must also be noted that such harm and disease is subject to the Will and Permission of Allah. The hadith above is an advice to caution people against physical harm. Uncovered utensils should be washed before using. Once a Sahaabi presented milk to Rasoolullah (sallallahu alayhi wasalam) in a utensil that was left uncovered. The Messenger of Allah said to him: "You should have covered it", but still he drank the milk (Bukhari) So the command given in this regard is mainly a caution against physical harm, which proves that Islam has allowed us to take precautions in our worldly matters. However, taqdeer will still take its course. Our belief in taqdeer must be firm and unquestionable.

Q: Is reversible vasectomy permissible?

A: 1) Birth control is allowed under certain strict rules. These are: Danger to wife's health; inability to look after children due to physical ill-health; parents living in a foreign country and intending to come home after a while; living in a dangerous and un-Islamic environment. Under these conditions a woman can resort to birth control.

2) Having children is the right of the wife, hence any birth control methods relate to her specifically. On this basis, vasectomy will not be allowed because birth control,

which is the ultimate purpose of vasectomy, can be achieved via methods adopted by the wife herself. The Shariah states that when a wrong that is necessitated by dire circumstances has to be perpetrated, it must be confined to the minimum. Generally Shariah encourages production of children, so birth control is wrong. When circumstance arise that force the commission of this wrong, it will be confined to the wife only since having babies is her prerogative. In other words, she will take the decision to control or stop birth of children.

3) Though the medical profession has invented a procedure termed "reversible vasectomy" they will be the first to admit that reversing this process is not guaranteed. Should this man re-marry, or take a second wife, and the reversal fails, he will then be unable to fulfil the right of his new wife to have children. Therefore, when doubt exists, a procedure that is essentially wrong would not be permissible. This is another reason for non-permissibility of vasectomy.

4) If circumstances dictate that there is no way the wife can undergo any birth control methods, though this is rarely the case, then with the wife's permission vasectomy will be allowed, on condition that there are very compelling reasons to control or prevent the wife from having babies. In this case, should this man decide to marry again, it will be compulsory on him to inform his future wife of the vasectomy, so that she can decide whether to forfeit her right or not. Obviously, if the reversal is successful, all this will be unnecessary. So the above is the one and only reason for permissibility of reversal vasectomy.

5) Irreversible contraception and birth control are not allowed for either of the spouses, except in the case of the wife who becomes terminally ill and perpetually incapable of having babies. This will not apply to the husband. 🕌

RULES FOR SPIRITUAL WELLBEING DURING TIMES OF FITNAH

(Continued from page 1)

of Allah! If the Muslims don't have a jamaat and an Imam, then what do we do?" Rasoolullah ﷺ replied: **'Then break away from all those groups (and adopt solitude).**

This hadith provides two very significant guidelines. One, that joining the mainstream Muslim jamaat in one's locality, and their Imam is a buffer against the forces of sin and vice. Another hadith states that the wolf of man, Shaytaan attacks the one who drifts away from the big flock. Where would one find the main jamaat of Muslims and their Imam? The obvious answer is the Musjid. Hence, it can safely be said that the Musjid of your locality, provided it has an Imam and a regular jamaat, form the basis of ones protection against environmental sin. Frequenting the musjid and participating in its programs will go a long way in preserving our Islamic morality and identity. Our young friends should take particular note of this. It has been observed that those who tend to break away from the masaa'id, or attend there irregularly, are easily influenced and affected by spiritually adverse surroundings. Remember, the sheep that stays aloof from the rest of the flock shall be whisked away by the bad wolf (shaytaan). It is, therefore, vital for our spiritual or *roohani* survival that we align ourselves with the general body of Muslims and their Imam. The second point highlighted by this hadith is that in the absence of a jamaat and Imam, a Muslim is required to distance himself from all groups that are not aligned to mainstream Islam and to adopt solitude. In such a situation, solitude is definitely the formula for Iemaani survival.

RULE 3

Once Rasoolullah ﷺ mentioned a few of the *Fitnahs* (trials and evils)

that are to befall this Ummat. He spoke of fitnahs that *would creep across the Ummat like the darkest hour of the night*. The Companions asked: 'When that happens, what do you instruct us to do?' Rasoolullah ﷺ replied: **"Become glued to the inside of your homes."**

While this is also a form of solitude, it extols the importance of remaining indoors and not venturing towards avenues of fitnah.

RULE 4

The Holy Quran praises the Believers in the following terms:

And they are people who do not attend (gatherings of) falsehood, and when they pass by (places of futility) they do so with dignity (Surah Furqaan)

'Falsehood' in this verse refers to music and dancing, whilst 'futility' means any act or statement that has no valid worldly benefit nor any benefit to Deen. Music and dancing are found everywhere during festive seasons, and so are futile indulgences like circuses, play-lands, firework displays, to mention a few. If Almighty Allah desired that we abstain from such areas, then the spiritual harm therein is unquestionable. From the above verse we also learn that avoiding gatherings of sin and vice are crucial for attainment of Proximity with Allah Ta'ala.

RULE 5

Hazrat Uqbah bin Aamir asked the Messenger of Allah ﷺ for a means of salvation: He responded: **"Control your tongue, let your home be spacious for you, and cry over your sins"**

"The home being spacious" is an idiom used to denote man's affinity for the home. People who like to be on the streets and in public places, appear not to be comfort-

able inside their homes. However, the hadith clearly tells us that the inside of the home during times of fitnah is better than the outside. This was also referred to under rule number 3. This rule (5) emphasizes guarding the tongue and crying over one's sins, which is actually repentance. In another narration it appears that during times of fitnah the lash of the tongue will be equivalent to the strike of a sword. It is, therefore, essential that we use the tongue very carefully.

FITNAH OR FUN?

People speak of "innocent fun", and our youth in particular are given to this type of mentality. "So what's wrong if we indulge in a bit of fun"; "We are just letting off some steam"; "I am letting my hair down"; are some of the statements being bandied around to justify our participation in the partying times of the kuffar. Sadly, though, the biggest 'let down' during these periods is damage to our iemaan. Sometimes this damage is irreparable. The great Hazrat Umar ؓ says that he faced enemies as huge as mountains, but never feared them. His greatest fear, he says, is the mountain of sin.

We have heard of several youths who became hooked onto drugs, sex, and alcohol during moments of holidaying and enjoyment. Is this what we term 'innocent fun'? In most cases, addiction comes on through bad company. The above three vices (drugs, sex and alcohol) which are integrally linked, form the axis of today's merry-making. When youth frequent gatherings where these vices are being perpetrated, it is only a matter of time before they become trapped.

May Allah Ta'ala protect us all from the fitnahs of our environment — aameen. ۞

BEHIND EVERY SUCCESSFUL YOUTH ARE PARENTS

In today's times we have problem children, and we also have problem parents. Before we label our son or daughter as problematic, just consider whether we, too, are not part of the problem. Every father and mother should harken to these words. A child's behaviour is, more often than not, a reflection of the parents' treatment of it.

When a father complained about his son to Ameerul-Mumineen Hazrat Umar, then instead of reprimanding the son the Caliph began questioning the father whether he had fulfilled his role as a father.

"What you sow shall you reap" is an idiom very apt to a parent/child relationship. There are of course, exceptions to the general rule, but quite often parents are to blame for their child's erratic behaviour. When parents do not give love to their daughter, she might seek it (and find it) in a boy outside the home. When parents treat the son with disdain and harshness, they distance him from themselves. The result is lack of obedience. When parents fail to acknowledge their child's achievements,

they break its morale. When parents only know the child's faults but do not provide solutions, then they become part of the problem instead of the solution.

Parents need to support their children through thick and thin. Always shower them with words of encouragement, instead of finding fault in every little thing they do. When your son or daughter errs, point out the fault with wisdom, tact, and decency. Then proceed to provide a solution. At times overlook a child's naughtiness, and reprimand it on another occasion. Your child is what you make of it. Your attitude and behaviour will either create the monster you cannot handle, or the angel that does you proud. A child's success is the making of his or her parents. By success we do not mean passing matric with 10 'a's, or achieving a university degree. Success in this context means the child's morality, character, and mental stability. Schools and universities cannot give this to your child. It's you as a mother

and father, who can motive your son or daughter to this distinctive achievement. I leave all parents with the following astounding statement from the World's Expert on human psychology, Hazrat Muhammad r :

Four things are among the signs of a man's nobility: 1) A virtuous wife. 2) Noble children. 3) Righteous friends. 4) A livelihood in his hometown. (Narrated by Imam Suyooti (R.A) with references in his hadith anthology, *Jam'ul Jawaami'*) ①

Allah Ta'ala says:

O Believers! Save yourselves and your families from a fire, whose fuel will be human and stone

(Surah Tahreem)

A Hadith for Thought

Huzhaifa bin Yaman ؓ says that he heard The Messenger of Allah ﷺ say:

Fitnahs will overtake the hearts of people like the strips of a straw mat, intertwined one on top of the other; any heart that takes to these fitnahs will develop a black spot. And any heart that rejects these fitnahs will develop a white spot. Eventually there are two types of hearts: One that is absolutely pure, like a clean white stone. No fitnah shall harm such a heart as long as the heavens and earth remain. The other is black and murky, and is like an overturned cup (in which nothing can remain). That heart does not recognise any good, nor does it despise any evil, it is only affected by lowly desires that have penetrated it. (Narrated by Imam Muslim)

What is AASHOORA?

The word *Aashoora* comes from the Arabic word *Ashr* which means ten. *Aashoora* means the tenth. This is used specially for the 10th of Muharram to indicate that it is a day marked with special barakaat and blessings.

Some Ulema mentioned that because Allah Ta'ala honoured 10 Prophets on this day, hence the word "tenth" was used specifically for the tenth day of Muharram. The 10 Ambiyaa (alaihimus-salaam) are as follows:

Nabi Moosa u: On this day Allah Ta'ala saved Nabi Moosa and the Bani Isra-eel from Fir'oun by commanding the Red Sea to split open so that they could pass through safely. Fir'oun and his army were drowned in the same ocean.

Nabi Nooh u: When the floods subsided, the ship of Nabi Nooh bearing himself and about 80 of his followers came to rest on Mt. Ararat in Eastern Turkey. They all disembarked in safety. It was the 10th Muharram.

Nabi Yunus u: On the day of Aashoora Nabi Yunus was delivered from the belly of the gigantic fish that had swallowed him, after spending three days therein.

Nabi Adam u: On this sacred day Almighty Allah accepted the taubah of our great father, Adam (May Allah's Eternal Salutations be upon him and upon Our Messenger Muhammad).

Nabi Yusuf u: This great Nabi was rescued from the well in which his brothers dumped him. At that stage Hazrat Yusuf was only 7 years of age.

Nabi Eesa u: This great Messenger of Allah was born on the 10th Muharram and on this day was he raised up to the heavens.

Nabi Dawood u: Allah accepted his taubah on this day, after Dawood (alayhis salaam) had issued a verdict between two parties which though was fair and just, but was

not of the standard expected from him by Allah Azza Wa Jall.

Nabi Ayyoob u: On this day Almighty Allah granted him total cure from a skin disease that lasted for 18 years.

Nabi Ya'qoob u: On this day Allah Ta'ala gave him back his sight after he had become blind due to excessive crying over the loss of his beloved son Yusuf u

Nabi Sulaiman u: On the 10th Muharram Allah Ta'ala granted Hazrat Sulaiman a kingdom which no one before nor after enjoyed: he ruled over man and jinn, over the wind, the birds, and the mountains.

OTHER HISTORICAL EVENTS OF THIS DAY

► Before Islam the Quraish had committed a sin for which they were very remorseful. Some of their wise people suggested that they fast on the 10th Muharram as a means of compensation and forgiveness. (Fathul Baari) From this it emerges that the significance of the Day of Aashoora was known to the Arabs well before Islam, hence this suggestion.

► The Quraish used to drape the cloth onto the Ka'ba on this day.

► When Nabi Moosa and the Bani Isra-eel were saved from their enemies on this day, they started observing the 10 Muharram as a day of fasting. Likewise, Nabi Nooh (alayhis salaam) also instructed his followers to fast on this day as a token of thanksgiving unto Allah Ta'ala.

AHADEETH ON ITS VIRTUES

► Rasoolullah r said: Regarding the Fast of Aashoora: *I have hope in Allah that it will compensate for the previous year's sins.* (Muslim Shareef)

► Rasoolullah r said: *The best of*

fast after Ramadaan is fasting in the month of Muharram. (Muslim Shareef)

► It is recorded in all but one of the six major works on hadith (i.e. Bukhari, Muslim, Abu Dawood, Tirmizhi, and Ibni Majah) that before Ramadaan the fast of Aashoora was compulsory. Later on when the fast of Ramadaan became faradh, this fast was made optional.

► Rasoolullah r said: *Whoever spends lavishly on his family on the Day of Aashoora, Allah will grant him lavish rizq for the rest of the year.* (Bayhaqi)

ACTIONS ON AASHOORA NOT SUBSTANTIATED FROM HADITH

The following activities and practices are not supported by hadith nor by any of the former Ulema and Scholars:

M Sharing gifts on this day. To share gifts is a sunnat practice and may be done at any time. Do not pick this particular day to exchange gifts, for then it turns into an innovation.

M Inviting family and friends for a meal. This is normally a noble practice that may be done at any time. When people do it specially in Aashoora day, it becomes a bid'ah.

M To believe that it is wrong to have ghusl on this day. This is a superstition that has no basis in Islam.

M To regard the use of surma or kajal on Aashoora as sinful. This, too, is a superstition of the Jaahilyyah, and must be avoided.

● **To wear black in this day.** This is a bid'ah that emanated from the Shiah.

● **To mourn on this day,** especially to mourn the death of Hazrat Husain (radhiyallahu anhu). As we have proven above, Aashoora was a distinctive day long before Imam Husain. The significance of this day was ordained by Allah from the time He created the heavens

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The Day of Aashoora

and earth. Allah Ta'ala states in Surah Taubah (chapter 9), verse 36: *"The number of months according to Allah is twelve, since the day that He created the heavens and the earth. Among them four are sacred, so wrong not yourselves during these months.."*

From this we learn that the sacred months were ordained right since the inception of the universe. It is, therefore, wrong from all aspects to believe the day of Aashoora only became sacred since the martyrdom of Hazrat Husain (radhiyallahu anhu). Instead, Hazrat Imam Husain was so great and revered by Allah, that Allah Ta'ala granted him martyrdom on such a sacred day as Aashoora. This was the pinnacle of Hazrat Husain's achievements.

Many fabricated stories have been invented by the Shias and those who think like them regarding Aashoora and the martyrdom of Imam Husain. Muslims must remember, the benchmark for stories and narrations of Deen is the hadith of Rasoolullah r and the narratives of the Sahaaba and Ulema after them. Anything that does not match these criteria must be compulsorily rejected.

It is strange that people who beat their breasts and pull out their hair on the day of Aashoora in memory of Hazrat Husain (radhiyallahu anhu), do not commemorate or mourn the death of Hazrat Humza radhiyallahu anhu. Yet this great uncle of our Rasool ﷺ was described by The Messenger of Allah himself as *Sayyidush Shuhadaa* or *The Chief of all Martyrs*. Such inconsistency in practice and belief is a sign that somewhere something is wrong. ۞

GHULUW OR EXTREMISM IN RELIGION

Extremism in any aspect of life is deplored, be it Deen or Dunya. In our worldly lives, our businesses, our domestic affairs, our social relations, extremism is detested. No one likes a person who jokes too much, or who is too serious, or a visitor who overstays his welcome. Similarly, too much self-praise, or too much boastfulness, etc., are habits people dislike. The reason is that these are acts of extremism and exaggeration. We can also include under this heading practices such as over-eating, over-sleeping, or doing any permitted worldly act more than necessary. Over-indulgence in fulfilment of desires, or any other practice is detrimental to both physical and spiritual health.

Exaggeration is another bad habit among people. Sometimes a matter is quite straight-forward, but people make it very complicated. An event may be innocent and harmless, but through exaggeration it is blown out of proportion. Such characteristics are harmful to our social lives, as well our spiritual lives. This brings a host of evils in its wake. Such exaggeration has been berated as lying, in the Hadith.

In Deen extremism is even more serious, for reasons we will expound later on Insha-Allah. **Rasoolullah (sallallahu alaihi wasallam)** said:

"Beware of Ghuluw (extremism) in Deen, for indeed people before you have been destroyed only because of extremism in Deen."

This hadith makes it clear that extremism is not tolerated in Deen, and it can lead to destruc-

tion, both physical and spiritual. Bid'ah or innovation is also an excess in Deen, for it also represents transgressing the limits as defined by Allah. Allah says in The Quran:

"And these are the limits of Allah, so do not transgress them."

In another verse Allah Ta'ala issues the command to make dua, so He says:

"Call unto your Lord in humility and softly. He does not love those who transgress."

This means that even in dua we are ordered to maintain certain limits and holds. It is sunnat when on a journey to recite the takbeer when going up a hill or incline. Once the Sahaba were returning from a jihad campaign, and as they ascended a hill, they began shouting the takbeer loudly, at the top of their voices. Nabi-e-Kareem (sallallahu alaihi wasallam) stopped them, saying: **"Have mercy upon yourselves, for the One you are calling upon is not deaf nor far off."**

Here we also see the folly of some hujjaj who shout the talbiya at the top of their voices, especially in front of the Holy Ka'bah. Besides being disrespectful, this has also been declared a bid'ah by the Ulema. In fact, in Hajj we witness a tremendous amount of guluw or extremism. For instance, stoning the jamaraat with bricks and boulders! The Shariah has never issued such a command. Sometimes shoes and umbrellas are flung, anything that people can lay their hands on. Look at the behaviour at hajar-e-aswad, as well as during the other stages of Hajj. The same can be said about excessively loud dua after faraz salah.

Bid'ah means to invent new cus-

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GHULUW OR EXTREMISIM IN RELIGION

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customs or practices in Religion, which were not provided for by the Founder of that Religion, nor were such actions observed by the Khayrul-Quroon, i.e. the best generations after **Rasoolullah** (*sallallahu alaihi wasallam*). Bid'ah also means to make something unimportant important, or to make a mustahabb act farz, or to change something optional to compulsory. Dua after namaaz is sunnat, and to do it collectively is, at the most, mustahabb. So if any person does not participate in such a collective dua, we have no right to condemn that person or regard him to be on falsehood.

These principles can apply to every aspect of Deen. When we transgress a limit set down by Allah, or we commit an excess or act of extremism, we are shifting towards Bid'ah. And if such an act is done deliberately and wilfully for whatever reason, it becomes an absolute innovation

The Ahle Kitab have been prohibited from guluw. The reason is obvious when you investigate the nature of their extremism. Verse 171 of Surah Nisaa, after forbidding them from committing excesses (guluw), explains the way in which they committed excesses, i.e. by deifying Nabi Eesa (alaihis salaam). They raised him to the pedestal of Godhood, while he was only a Prophet and Servant of Allah. In order to force this Godhood of Nabi Eesa into their religion they had to invent the Doctrine of Trinity. This was the evil Bid'ah they committed.

One of the chief causes of the Christians today having an adulterated deen is the fact that were not cautious to avoid bid'ah from penetrating into their deen. Christianity bears numerous examples of such innovations. Their Christmas, Easter, Lent, Atonement and so many other practices and festivals

are either pagan-orientated customs, or were introduced by so called holy people after Nabi Eesa. Since they drifted from the true teachings of their Deen, and they failed to adhere in practice to these teachings, nor were they learned enough in their religion to be able to sift out truth from falsehood, they fell hook, line, and sinker into the trap of bid'ah. With the passing of time, slowly the entire edifice of their Divine Religion was eroded, until nothing was left but its name.

We thank Allah Ta'ala that He has arranged for the preservation of this Deen via multitudes of Ulema that came over the corridor of Islamic History. Rasoolullah said: ***This Knowledge of Deen shall be borne by the righteous people of every era; they shall ward off the interpolations of the extremists, the fabrications of the impostors, and the wrong interpretations of the ignorant ones.*** (Bayhaqi) ❀

EVENTS AT THE TIME OF DEATH AND AFTER

WHEN A MUSLIM servant of Allah is about to depart from this world, Angels with glowing and shining faces descend from the heavens. They carry a kafan from Jannat which was perfumed with fragrant camphor, and when they sit around the dying person, they extend to as far as his eye can see. Then comes the Angel of Death (malakul-maut) and sits by the head-side. The Angel of death says to the dying person: *O Peaceful Soul! Come out towards the Maghfirat of Allah and His Pleasure.* The soul then emerges

from the body as easily as water flowing from a container, even though the people standing by may see something different. The Angel of Death takes the soul into his hands, but not for long. Soon the other Angels come along and shroud the body with the kafan from Jannat. Suddenly, the dead body gives off the most sweet smelling and beautiful fragrance of musk ever smelt on earth.

The entourage of Angels ascend upwards with this body, and whenever they pass a group of Angels, the latter will ask: Who is this pure, sweet-smelling soul? The bearers will reply by giving the name and father's name of the deceased. And they will mention him in the best of names that he was known as in this world. The group arrives at the first heaven, where, upon their request, the doors are opened. In this manner, the entire procession will ascend from one heaven to another. From each heaven, a group of very special angels will escort them to the next heaven, and so on, until they reach the seventh heaven. There, Almighty Allah shall command: **"Write down the name of my servant among the inmates of Illiy-yeen (a place in the heavens where the souls of all those going to jannat will reside) and take him back to the earth, for verily from it have I created them and into it shall I once again return them, and from it shall I bring them back to life again."** ☺

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